



التكفير و ضوابطه  
DECLARING A MUSLIM  
TO BE AN APOSTATE & ITS GUIDELINES

By: Shaykh Saleh Bin Fawzan Bin 'Abdillah al-Fawzan

حفظه الله

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SHAYKH SALEH BIN FAWZAN BIN 'ABDILLAH AL-  
FAWZAN رحمته الله

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### INTRODUCTION



All praise belongs to Allah, the Lord of all that exists. May the prayers and peace be upon our Prophet Muhammad, his family, his companions and whomever follows them in an excellent manner until the Day of Judgment; as for which follows,

For indeed the subject matter is a highly significant issue and certainly, there has been much discussion about it; old as well as new. It has misguided the understandings and has caused mistakes. Certainly, it has led to the killing of one another and separation of the *Ummah*.



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### THE SUBJECT OF TAKFEER

Indeed, it is the subject of *Takfeer*, *Tab'dee*, and *Taf'seeq* without knowledge and insight; and due to its seriousness the scholars have been concerned about it.

Therefore, they have authored books regarding the clarification of these matters, which can negate a person's Islam; as well as the verdict upon the one who commits major sins, which are short of those nullifiers for the purpose of warding off the danger from this *Ummah*, as well as making obvious the truth from falsehood regarding this issue.

Therefore, whoever is not proficient, or who is not sure about its general rules and its principles, or who is neglectful in this point who does not have *Ghaira* (a sense of honor) about the religion of Allah should not talk about it. Neither should he enter this subject.

Because, as a result, the corrupt ideologies and misguided sects will creep into the religion of Allah; then the truth will be mistaken for falsehood, and what is not from the religion is charged to the *Ummah*; and what is not from it will enter into the religion.

This subject, whoever does not have religious knowledge, *Ma'rifa* (i.e., Learning something by one of his five senses), and *Baseerah* (i.e., Strong understanding and intelligence) it is not lawful for him to speak concerning this matter; no one should be declared an apostate except the one, whom Allah and/or his messenger (ﷺ) has declared an apostate due to his committing one of the nullifiers of Islam, which has been agreed upon among the people of knowledge.

For that reason, it is obligatory upon the Muslim to learn before he speaks; and that he should not speak unless it is based upon religious knowledge; otherwise, he will hold a Muslim to be an apostate; and he will have clearly committed two enormous crimes; one of the two is more dangerous than the other. It is that he speaks about Allah without knowledge. Allah says,

﴿ وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ﴾

"And who does more wrong than he who invents a lie against Allāh." [Al-An'am 6:21]

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Moreover, He (ﷺ) says,

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ ﴿٣٣﴾ ﴾

"Say (O Muhammad): "(But) the things that my Lord has indeed forbidden are *Al Fawāhish* (great evil sins, all kinds of unlawful sexual intercourse, etc.) Whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge." [Al-'Araf 7:33]

Therefore, the statement placed against Allah without knowledge is more dangerous than *Shirk* because He mentioned it after *Shirk*. He (ﷺ) says,

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴾

"And follow not (O man i.e., Say not, or do not or witness not, etc.) That of which you have no knowledge (e.g., One's saying: "I have seen," while in fact, he has not seen, or "I have heard," while he has not heard). Verily, the hearing, and the sight, and the heart, of each of those you will be questioned (by Allāh)." [Al-'Isra 17:36]



Therefore, while it is a must that the person learns before he speaks and knowledge precedes statements and actions. The Most High says,

﴿ فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْتَغْفِرُ لَذُنُوبِكِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ﴾

*"So know (O Muhammad) that La ilaha ill-Allah (none has the right to be worshipped but Allah), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women."* [Muhammad 47:19]

Hence, He, Allah, has indicated that learning should precede statements and actions.

The statement, which is not built upon knowledge, especially pertaining to matters the religion and matters of *'Aqeedah* are a false statement, is a lie against Allah ﷻ. This is the first dangerous crime; it is the statement about Allah without knowledge.

The second crime is that the person committed a crime against this Muslim. He declares him to be an apostate and expels him from the Religion of Islam, and this will bring about the following rulings:

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- ❖ It brings about that his wife will separate herself from him. Hence, she does not sit with him.
- ❖ It also brings about that he cannot inherit from a Muslim relative, nor can he bequeath a will.
- ❖ It also brings about that when he dies he is not washed nor will he be shrouded.
- ❖ Nor will he be prayed again.
- ❖ Nor will *Du'a* (i.e., Supplication to Allah) be made for him.
- ❖ Nor will he be buried in the graveyard of the Muslims.

Therefore, he, who was declared a Muslim to be a heretic unjustly, he will then have to assume these matters in totality; because these affairs are built upon his speech, and statements (against the Muslim).

Hence, people learning what things entail disbelief, and apostasy is necessary.

It is a must that he learns and does not speak ignorantly. Otherwise, he would believe that whoever opposes him in his position has disbelieved; although, no one should declare another to be an apostate except for evidence of his apostasy has been established by the Book of Allah, the authentic *Sunnah* of His Messenger (ﷺ), or by the consensus of the Muslims (i.e., The companions of the Messenger), on the person.

The knowledge of this, from where is it taken? Is the knowledge taken from the books, from observation and memorization of the texts? No, knowledge should not be taken from any source except the people of knowledge; from the scholars who are well grounded in knowledge.

Religious knowledge should not be taken from the books, by reading, or examination and memorization of the texts solely, even if the memorized texts were abundant.

Therefore, not everyone, who has memorized the texts, that is to say,

*"He has memorized the Quran; he has memorized much from the Ahadeeth that he is a scholar."*

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He is not, because of that, a scholar. The scholar is only a *Faqeeh*. Knowledge is *Fiqh* of Allah's (ﷻ) religion, and this is not possible except by studying and learning from the *Fuqahaa* (i.e., Scholars endowed with knowledge of religion), and the people of knowledge, who clarify for him the meaning of these texts, which he has memorized and has studied.

Therefore, it is likely that he comprehends the texts with a farfetched understanding that does not have any ties to the book of Allah or the authentic *Sunnah* of his Messenger (ﷺ).

Had he returned to the people of knowledge; then certainly they would have clarified to him that he had a wrong understanding and a misconception.

Since it was obligatory upon him to return to the people of knowledge, and learn beneficial knowledge from them so that he will be upon insight, which of what he says, does, and judges by; and when he learns and obtains *Fiqh* of Allah's religion and he comes to know the things, which negate a person's Islam.

What are the things, which will remove the Muslim from Islam? Therefore, it is a must that he carefully considers the person before he passes judgment upon him. The judgment will be pronounced upon his committing an act of disbelief, shirk, or by leaving from the Religion. Him making sure that he applies the legislative decision regarding this individual is a must.

Therefore, it is necessary, firstly, to ascertain this.

قَدْ خَرَجَ جَمَاعَةٌ مِنَ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - فِي بَعْضِ  
الْأَسْفَارِ ، فَمَرَّ عَلَيْهِمْ رَجُلٌ يَسُوقُ غَنَمًا فَقَالَ : السَّلَامُ  
عَلَيْكُمْ ، فَبَادَرُوهُ بِالْقَتْلِ عَلَى ظَنِّهِمْ أَنَّهُ كَافِرٌ ، وَأَخَذُوا  
عَنَمَهُ فَتَسَرَّعُوا فِي ذَلِكَ ، فَأَنْزَلَ اللَّهُ - جَلَّ وَعَلَا - قَالَ  
تَعَالَى : ﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَيَبَتُوا وَلَا تَقُولُوا  
لِمَنْ آتَىٰ الْقِتَىٰ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا تَبَتَّعْتُمْ عَرَضَ الْحَيَوةِ  
الْءَدْنَىٰ فَوَءَدَ اللَّهُ مَعَانِدُكُمْ كَثِيرَةً كَذَلِكَ كُنْتُمْ مِن قَبْلُ فَمَنْ  
اللَّهُ عَلَيْكُمْ فَتَيَبْتُوا إِنَّكَ اللَّهُ كَاتِبٌ بِمَا تَعْمَلُونَ خَيْرًا ﴿٩٤﴾

[النساء: ٩٤] .

"A group from the companions had gone on some travels and a man had passed by them carrying along a sheep, so he said,

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*"as-Salaamu 'Alaykum". They hastened to kill him upon their position that he was a disbeliever. They had taken his sheep, and they had hastened to do that. Therefore, Allah ﷻ had revealed His statement,*

*"O you who believe! When you go (to fight) in the Cause of Allāh, verify (the truth), and say, not to anyone who greets you (by embracing Islām): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allāh. Even as, he is now, so were you before Allāh conferred on you His Favors (i.e., Guided you to Islām), therefore, be cautious in discrimination. Allāh is Ever Well Aware of what you do." [An-Nisaa 4:94]*

Therefore, He (ﷻ) had censured them, while they were still the Companions of the Messenger of Allah (ﷺ), and they were hasty. Ascertaining, verifying matters, and not being hasty in passing judgment upon people with insight and careful consideration are obligations.

قَامَتْ جَمَاعَةٌ مِنَ الصَّحَابَةِ فِي غَزْوَةٍ مِنَ الْغَزَوَاتِ، وَفِيهِمْ  
أَسَامَةُ بْنُ زَيْدٍ - رَضِيَ اللَّهُ عَنْهُ وَعَنْ أَبِيهِ - حِبُّ رَسُولِ اللَّهِ وَبَنِي  
حَبِيبِهِ، فَحَصَلَتِ الْمَعْرِكَةُ بَيْنَهُمْ وَبَيْنَ الْمُشْرِكِينَ، وَ  
هَرَبَ رَجُلٌ مِنَ الْمُشْرِكِينَ فَلَحَقَ بِهِ أَسَامَةُ وَرَجُلٌ مِنَ  
الْأَنْصَارِ يُرِيدُونَ قَتْلَهُ، وَلَمَّا أَدْرَكُوهُ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ،

فَلَمَّا قَالَ لَا إِلَهَ إِلَّا اللَّهُ، كَفَّ عَنْهُ الْأَنْصَارِيُّ، لَكِنَّ أَسَامَةَ -  
رَضِيَ اللَّهُ عَنْهُ - ظَنَّ أَنَّهُ مَا قَالَهَا إِلَّا لِيَتَّقِيَ بِهَا الْقَتْلَ،  
فَقَتَلَهُ ظَنًّا مِنْهُ أَنَّهُ إِنَّمَا قَالَهَا لِيَتَّقِيَ بِهَا السَّيْفَ، وَلَمْ  
يَقْلُهَا صَادِقًا، فَلَمَّا قَدِمَ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ، قَالَ لَهُ - صَلَّى اللَّهُ عَلَيْهِ وَعَنْهُ: (( أَقْتَلْتَهُ  
بَعْدَمَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ؟ مَاذَا تَصْنَعُ بِلَا إِلَهَ إِلَّا اللَّهُ إِذَا جَاءَتْ  
يَوْمَ الْقِيَامَةِ؟ ثُمَّ رَدَّ عَلَيْهِ: أَقْتَلْتَهُ بَعْدَمَا قَالَ لَا إِلَهَ إِلَّا  
اللَّهُ؟ ثُمَّ رَدَّ عَلَيْهِ الثَّلَاثَةَ: أَقْتَلْتَهُ بَعْدَمَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ  
؟ قَالَ: يَا رَسُولَ اللَّهِ، إِنَّمَا قَالَهَا لِيَعُوذَ بِهَا مِنَ السَّيْفِ، قَالَ  
: هَلَّا سَقَقْتَ عَن قَلْبِهِ حَتَّى تَعْلَمَ أَنَّهُ قَالَهَا تَعَوُّذًا؟ مَاذَا  
تَصْنَعُ بِلَا إِلَهَ إِلَّا اللَّهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ؟ قَالَ أَسَامَةُ -  
رَضِيَ اللَّهُ عَنْهُ: فَتَمَنَّيْتُ أَنِّي لَمْ أُسْلِمَ قَبْلَ ذَلِكَ )) .

*A group from the companions went out on one of the military expeditions. Among them was Usaamah Ibn Zayd, May Allah be pleased with him and his father; his father and him was amongst the dearest to the Messenger of Allah ﷺ*

*The battle had occurred between them and Polytheists, and a man from the Polytheists had fled so Usaamah and a man from the An'sar caught up with him. They wanted to kill him. When they caught him, he said, "None has the right to*

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*be worshipped in truth except Allah." So when he said La Ilaha Illa Allah, the man from the An'sar refrained from him; however, Usaamah thought that he did not say the statement for any other reason except for protection from being killed."*

*Usaamah had killed him thinking that he only said the statement to be protected from the sword, and he did not say the statement to be truthful. When he returned to the Messenger of Allah (ﷺ), the Messenger (ﷺ) said to him, "Did you kill him after he said La Ilaha Illa Allah? What will you do with the statement of La Ilaha Illa Allah when it comes on the Day of Judgment?"*

*Then he replied to him, "Did you kill him after he said La ilaha illa Allah? Then he replied to him a third time, "Did you kill him after he said la ilaha illa Allah? He, Usaamah, said, "Oh, Messenger of Allah, he only said it for protection by means of it from the sword. He said, "Would you not like to have ripped open his chest in order to know what he said it as a protection, would you? What will you do with the statement of La ilaha illa Allah when it comes on the Day of Judgment? Usaamah said, "So I had wished that I had not accepted Islām before that."<sup>1</sup>*

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<sup>1</sup> Reported by al-Bukhari in his Saheeh (4/2143), with the number 6872 in the book of Diyaat; chapter "the statement of Allah-the most High in surah 5:32; from the hadith of Usaamah Ibn Zayd- may Allah be pleased with him.



Because, the severity of what he seen from the Messenger's (ﷺ) disapproval regarding himself; he (ﷺ) indicated that it is a duty to ascertain, verifying matters, and not being hasty in making a judgment upon the people.

The judgment based upon knowledge is necessary in order to ascertain the condition of the person is required. Whoever makes apparent his Islâm and has uttered the *Shahadatayn*, it is obligatory to refrain from him just as this tremendous story indicates to until there occurs from this person that which contradicts Islâm; like if he commits *Shirk* in his worship of Allah, or if he calls upon other than Allah, or if he commits one of the known nullifiers of Islâm, known with the people of knowledge, so at that time apostasy will be declared upon him..

In addition, as long as there has not raised from him anything that opposes Islâm; then indeed we should have a favourable opinion of him; even if there occurred from him some opposition, which is less than *Shirk* or minor *Kufr* (i.e., Disbelief).

Just as there had occurred from a sin or an act of disobedience, for indeed *Kufr* (i.e., Major disbelief) is not to be declared until he commits one of the known nullifiers of Islam with the people of knowledge and he does not have an excuse for it.

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Perhaps he is unaware, and maybe he is new to the religion of Islām. He might not have known that this thing, which he did, is *Kufr*.

Moreover, when the Prophet(ﷺ) went out to the expedition of *Hunayn* after the conquest of *Makkah*, some people from the inhabitants of *Makkah* went out with him who was new to Islam. Among them was Abu Waaqid Al-Laythi, May Allah pleased with him, meaning they have recently accepted Islam.

Then they saw the *Mushrikeen* (i.e., Polytheists) take to a tree and make *'Itikaaf* around it, and they hung their weapons on it. It was said about it "*Dhaatun An'waat*" They would seek blessing from it, devoting themselves to it believing that there is a blessing in it, hanging their weapons on it seeking blessing by means of it. So these individuals, who were new to Islam said,

يَا رَسُولَ اللَّهِ - اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتَ أَنْوَاطٍ،  
فَالرَّسُولُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَحْكُمْ عَلَيْهِمْ  
بِالْكُفْرِ لِجَهْلِهِمْ ، بَلْ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَ  
سَلَّمَ : (( اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ !! إِنَّهَا السُّنَنُ ،  
قُلْتُمْ - وَ الَّذِي نَفْسِي بِيَدِهِ - كَمَا قَالَتْ بَنُو إِسْرَائِيلَ

لِمُوسَى: اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ، قَالَ: إِنَّكُمْ قَوْمٌ  
تَجْهَلُونَ)).

*"Oh Messenger of Allah, make for us a Dhaatu An'waat just as they have a Dhaatu An'waat." So the Messenger (ﷺ) did not hold them to be disbelievers due to their ignorance; rather, the Messenger of Allah (ﷺ) said, "Allahu Ak'bar, Allahu Ak'bar, Allahu Ak'bar!! Indeed it is Sunan (i.e. Ways accustomed). I swear by the One, who my soul is in his hands, it the same as the children of Israel have said to Musa (Moses) الطَّبَعُ, "make for us a deity just as they have deities, he said (Musa), "Indeed, you are an ignorant people."<sup>2</sup>*

Therefore, the messenger (ﷺ) rebuked them and clarified that this statement of theirs is like the statement of the Children of Israel to Musa (Moses). However, when they did not know the ruling, He (ﷺ) clarified that to them. That it is from *Shirk*; however he analyzed their being ignorant and excused them because of ignorance; so he did not hold them to have disbelieved.

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<sup>2</sup> Report by Imaam Ahmad in his Musnad (6/255) #21897; And At-Tirmidhi reported it in his Sunan (4/412) #2180 the book of Fitan, Chapter, that which came: **"The ways that consist of those who were before you."** Both of them are from the hadith of Abi Waaqid al-Laythi-may Allah be pleased with him.

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Whoever is new to Islam, was not given the opportunity to learn the rulings of Islam, and occurred what occurred, then yes it must be clarified to him even if it is apparent *Shirk* and major disbelief. The religion of Islam and its nullifiers should be explained to him.

Therefore, if he persists and does not leave this thing, then he should be declared a disbeliever.

Therefore, it is imperative that these matters are ascertained, because maybe he who issues the judgement of disbelief is ignorant. So He passes judgment upon people based upon ignorance, and perhaps the one, whom has been declared to be an apostate is naive not deserving of this judgement until it is clarified to him.

Verification and investigation is inevitable in (these) affairs, as well as returning to the people of knowledge and asking the people of knowledge about this thing and about this individual. How should he be judged?

The right does not belong to any novice student of knowledge or any reciter. Declaring, someone to be a heretic and removing him from the religion while he is not aware its nullifiers are rights that do not

belong to him. Therefore, the matter is extremely dangerous.

So it is an obligation upon everyone who fell into something pertaining to that matter (i.e., Declaring a Muslim to be an apostate unjustly) that he repents to Allah (ﷻ) and that he refrains his tongue from *Takfeer* and that he should learn before he speaks; and that he asks the people of knowledge.

He should also reflect on the matter and analyze the circumstance of the person. Is he excused or is he not excused? Therefore, the affairs need elaboration and *Fiqh* of the Religion; because if you murdering of a person—in spite of the fact that killing him unjustly is a tremendous crime—it is still a lesser crime than you declaring him to be an apostate unjustly. Intentionally killing the believer has a severe threat concerning it.

﴿ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَدًّا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا  
وَعَضِبَ اللَّهُ عَلَيْهِ وَلَعْنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴾ (١٣)

*"And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allāh are upon him, and a great punishment is prepared for him."*

[An-Nisaa 4:93]

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This sanctity of blood and religion is greater. So you expelling him from the religion of Islam is more serious than murdering him in the sight of Allahﷻ. Even if, you had taken all of his wealth, and confiscated it; this is *Haram*. The Messenger(ﷺ) said,

إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ

*"Indeed, your blood, your property and your honor is  
Haram."*<sup>3</sup>

Had you took all of his wealth oppressively, that is lighter than passing judgment upon him of committing an act of major disbelief, or an act apostasy and he does not deserve that.

And know that you declaring that a person is an apostate or that he left the religion due to having committed a major disbelief or you saying, "O' *Kafir*, O' *enemy of Allah*, or *oh hypocrite*" while he is not deserving of this, then yes your words will come back against you as what is mentioned in the hadith,

مَنْ قَالَ لِأَخِيهِ: يَا كَافِرُ، أَوْ: يَا مُنَافِقُ، أَوْ يَا خَبِيثٌ، أَوْ  
يَا عَدُوَّ اللَّهِ، وَ لَيْسَ كَذَلِكَ، إِلَّا حَارَ عَلَيْهِ

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<sup>3</sup> Reported by Imam Al-Bukhari in his Saheeh (1/61) #105, in the book of Knowledge.

*"Whoever says to his brother, "O' Kafir, oh hypocrite, or oh evil one or O' enemy of Allah while he is not like that; then it will return against him." <sup>4</sup>*

Meaning that the sin of this disgusting speech will come back on the one who said it; it will not return to the one whom it is said about if he is not deserving of that. You are only committing a crime against yourself.

So have *Taqwa* of Allah—oh Muslim!! Guard your tongue and do not claim that a person has left Islam who is not deserving of it; and do not be hasty in the matter; Also, return to the people of knowledge and insight pertaining to this issue before proceeding with declaring that someone, who has an outward appearance of Islam, of having committing a major act of disbelief.

The first of those who fell into *Takfeer* of the *Ummah* was the *Khawarij*. The *Khawarij*, their *Fitnah* manifested during the time of the Prophet (ﷺ) where a man among them had come to the Prophet (ﷺ) while he (ﷺ) was dividing the spoils after his return from *Hunayn*.

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<sup>4</sup> Reported by Imam Muslim in his *Saheeh* (1/79) #112; the book of *Eemaan*.

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فَقَالَ لَهُ هَذَا الرَّجُلُ : (( يَا مُحَمَّدُ ، اِعْدِلْ ، فَإِنَّكَ لَمْ  
تَعْدِلْ . فَقَالَ : وَتِلْكَ ، وَ مَنْ يَعْدِلْ إِذَا لَمْ أَعْدِلْ !!؟ ثُمَّ قَالَ  
- صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : سَيَخْرُجُ مِنْ ضَنْضِي هَذَا أَنْاسٌ  
تُحْقِرُونَ صَلَاتَكُمْ مَعَ صَلَاتِهِمْ ، وَ تَحْقِرُونَ  
صِيَامَكُمْ مَعَ صِيَامِهِمْ ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا  
يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ

*So this man said to him, "Oh, Muhammad, be just! Because yes you were not just; so he (ﷺ) said, "Woe unto you, who will be just if I have not been just! Afterwards, he (ﷺ) said, "There will be a people, who will come from this man's descendants, and you will look down at your Salât in comparison to theirs and you will look down on your fasting in comparison of theirs. They will fly out from the religion of Islam just as the arrow passes through the game." <sup>5</sup>*

In spite of the abundance of their *Salât*, their fasting, their reading of the Qur'an and their remembrance of Allah; yet, when they began to declare the Muslims of being apostates, then Prophet (ﷺ) declared them to have passed outside of the Religion, because they declared those, who do not deserve it, of being apostates. Therefore, whoever declares apostasy on someone while it is not such

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<sup>5</sup> Report by Al-Bukhari in his Saheeh (172/6163) the book of Manners.



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FAWZAN حفظه الله

then he is from those *Khawarij* whom the Prophet  
(ﷺ) have said about,

أَيْنَمَا لَقَيْتُمُوهُمْ فَاقْتُلُوهُمْ، لَئِنْ أَدْرَكْتَهُمْ  
لَأَقْتُلَنَّهِنَّ قَتْلَ عَادٍ

*"Wherever you find them, kill them. By Allah had I reached  
them; indeed I would have killed them like the killing of  
'Ad."*

In addition, there occurred during the rule of the  
leader of the believers, 'Ali (رضي الله عنه) the battle between him  
and the people of *Sham* in *Safayn*; the people of *Sham*  
requested arbitration. They raised the copies of the  
Qur'an upon poles, and they wanted to return to the  
Qur'an. So 'Ali (رضي الله عنه), said, *"Indeed, this is a trick."*

Afterwards, the *Khawarij* stood up they were present  
in the army of 'Ali (رضي الله عنه), so they said, *"It is only a  
trick."* They said, *"Us stop fighting them is necessary."* 'Ali  
said, *"Verily it is only a trick."* They said, *"No, us stop  
fighting them is necessary."* So he stopped fighting them.  
Afterwards, they organized two men from the  
companions to judge between them.

So when they judged, and the *Khawarij* was not  
pleased with their judgment, they revolted against

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'Ali and declared him of being an apostate. They  
said,

*"Indeed you have appointed men as arbitrators and Allah ﷻ  
said,*

﴿إِن الْحُكْمَ إِلَّا لِلَّهِ﴾

*"There is no judgment except for Allah" [Yusuf 12:67]*

*"You have appointed men as arbitrators; so you are a  
disbeliever."*

So they declared 'Ali (ﷺ) of being an apostate. They  
also declared his companions of being apostates.  
They separated from his obedience and they  
gathered in a place called *Huroora*.

Thus, 'Ali (ﷺ) sent the son of his uncle 'Abdullah  
Ibn 'Abbas (ﷺ) to them in order to debate with  
them and respond to their doubts and clarify their  
mistakes. Six thousand among them had come back  
& many of them remained insistent upon their  
misguidance and upon their *Takefeer* of the leader of  
the believers, 'Ali Ibn Abi Talib (ﷺ) as well as  
whoever was with him among the companions.

This is the first of when *Takefeer* had begun; so 'Ali (ﷺ)  
fought them in the battle of *Nabrawaan*. Hence, Allah

aided him against them, and he killed them with a tremendous massacre. So he obtained the reward because of that which the Messenger(ﷺ) informed him.

This is the first act of *Takfeer* in Islâm, but the *Khawarij* will not stop emerging throughout every era; and they will declare the Muslims to be apostates and the Muslims will not cease in killing them. Everyone who has emerged from them was killed, and the praise belongs to Allah.

They emerged in the era of Mu'awiyah(رضي الله عنه), and they appeared in the era of 'Abdul Malik Ibn Mar'waan. They also appeared in different times, in the lands of the Muslims. Whenever they appeared, Allah has aided the Muslims against them. They are just as the Prophet(ﷺ)said,

يُقَاتِلُونَ أَهْلَ الْإِيمَانِ وَ يَتْرُكُونَ أَهْلَ الْأَوْثَانِ

*"They fight against the people of Emaan, and they refrain from the idol worshippers."*<sup>6</sup>

Therefore, they do not fight against the disbelievers; yet, they fight against the Muslims. This is the

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<sup>6</sup> Reported by al-Bukhari in his Saheeh; in the book of the stories of prophets (557/3344).

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circumstance of the *Khawarij* in every era. Whoever embraces this *Madhab* (i.e., School of thought) and makes *Takfeer* of the Muslims, the Muslim rulers and/or the scholars of Muslims; then indeed he is from this strayed and misguided group.

Fighting against them is mandatory, but only after they are called to return to the truth. So if, they persist, then certainly they should be fought against just like 'Ali Ibn Abi Talib (ؑ) and whoever came after him from the leaders of the Muslims who had fought against them.

This is weighty, and it is an evil indication. It is incumbent upon the Muslim to fear Allah (ﷻ), and that he does not make a judgement without knowledge of apostasy or a major act of disbelief upon anyone without investigating, and verification of the facts.

The scholars do not hold anyone of being an apostate except he, whom Allah and His messenger have declared of being an apostate.

Also, those, who are well grounded in religious knowledge, do not hold anyone to be an apostate except upon those whose disbelief was confirmed and has been clarified in the Book of Allah and the Sunnah of His Messenger ﷺ.

As for the ignorant, the hasty and those who do not study religious knowledge in a complete manner, then certainly the most lawful matter with them is *Takfeer*.

*"La hawla wa la Quwata illa bil-llah"*  
(I.e. We have no power or might except by way  
Allah!).

Anyone who opposes their view, or their *Madhab* then they are declared apostates. This is a vile and reprehensible characteristic.

What is clear from the *Takfir* of the Muslims (i.e., Declaring them to be apostates) is a tremendous slip, that it is obligatory upon whoever fears Allah (ﷻ); if he is ignorant then it is not lawful for him to speak without knowledge, and if he is a scholar, then it is incumbent upon him to confirm and not act upon this serious ruling except after verification, an investigation; a deliberation, and reassurance that this individual or this group has certainly left from the religion of Islam.

Therefore, it is obligatory upon the Muslim to curb his tongue from this serious matter.

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He should not meet with nor should he take companionship with those who have these characteristics.

He should not meet with this heretic group, which declares the Muslims to be apostates; because if he sits amongst them, then he will become like them. Rather, it is better for him to separate himself from them, and stay away from them.

On the expedition of *Tabuk*, some of the hypocrites were sitting talking about each other. So they were speaking about the Messenger(ﷺ) and His companions. Then they said,

مَا رَأَيْنَا مِثْلَ قُرَائِنَا هَؤُلَاءِ أَكْذَبُ السِّنَّةِ ، وَلَا أَرْغَبُ  
بَطُونًا ، وَلَا أَجَبِّنُ عِنْدَ اللَّقَاءِ

*"We have never seen the likes of our reciters, they are the most untruthful of people. They are only interested in eating their fill, and they are the most cowardice when it is time to fight."*

Meaning the Messenger of Allah(ﷺ) and His companions, and one of the youths among the believers, who were present in their company said to the one speaking,

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كَذَّبْتَ، وَلَكِنَّكَ مُنَافِقٌ، لِأَخْبِرَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ.

*"You have lied. Yet you are a hypocrite, and indeed I will  
notify the Messenger of Allah."*

He had censured them due to that which was in his  
heart of *Emaan* and *Ghaira*<sup>7</sup> for Allah's religion.  
Then he went to inform the Messenger(ﷺ), but he  
had discovered that the revelation had preceded him.

Thus, Allah(ﷻ) had informed His Messenger(ﷺ) of  
what they said about him before this individual could  
reach him(ﷺ).

When the revelation was sent to the Messenger(ﷺ)  
regarding the issue of these individuals, he ordered  
the army to leave from this place. So they set out,  
and the Prophet(ﷺ) was riding his female riding  
camel, and these individuals came to him pleading;  
and they said,

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<sup>7</sup> **Translator's Note:** this word (*Ghaira*) in Arabic is synonymous to  
another word in Arabic (*Hamiyah*) which means to have a sense of honor  
and to preserve the religion from accusations and insinuations; noted in  
the Arabic Dictionary called "*Mu'jaam-ul-Waseet*" page #207.

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يَا رَسُولَ اللَّهِ! إِنَّمَا هُوَ حَدِيثُ الرَّكْبِ، إِنَّمَا قُلْنَا نَسْهَلُ  
بِهِ عَنَاءَ الطَّرِيقِ

*"O Messenger of Allah, we only said those things to make  
easy the hardship of being on the road."*

The Messenger(ﷺ) did not turn his face to them, and  
they were holding on the *Ni'sab*<sup>8</sup> of his she camel.  
They were saying,

يَا رَسُولَ اللَّهِ، إِنَّمَا هُوَ حَدِيثُ الرَّكْبِ نَسْهَلُ بِهِ عَنَاءَ  
الطَّرِيقِ

*"O Messenger of Allah it was only speech used to make easy  
the hardship of being on the road."*

The Messenger(ﷺ) did not look at them & he recited  
the statement of Allah(ﷻ),

﴿وَلَمَّا سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِإِلَهِهِ وَإِنِّي بِهِ  
رَسُولُهُ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا تَمْنُنَ الَّذِينَ يَكَفَرُونَ بِمَا عَمِلُوا مِن قَبْلِ  
هَذَا وَلَا كَانُوا يَمْنُنَ﴾

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<sup>8</sup>Translator's Note: *Ni'sab* is the intertwined belt, used for the bridle of  
the camel and other than it; (An-Nihayah/ Ibn Atheer pg#913)



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FAWZAN رحمته الله

*"Was it at Allah(ﷻ) and His Ayât, and His Messenger(ﷺ) that you were mocking? Make no excuse; you have disbelieved after you have believed." [At-Taw'bah 9:65-66]*

He did not look at them nor did he add to what Allah(ﷻ) had said <sup>9</sup>, The point here is that the person who spoke in this group was one, and the rest of the people were quiet and did not condemn him; then Allah declared them all of committing a major act of disbelief, with the exception of this one, who stood up against him and detested the matter, then proceeded to the Messenger(ﷺ).

The result is that the matter is grave. It is not lawful for people to sit, accompany or associate with this heretic group, which declares the Muslims as well as the Muslim rulers to be apostates without insight, knowledge; those who consider the shedding of the Muslim's blood and take the Muslim's property to be lawful.

Therefore, it is necessary to stay away from them. That we do not listen to their statements; that we reject them; that we stay away from them and that we do not sit amongst them. This is concerning the issue of *Takfeer*.



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<sup>9</sup> Look in the Tafsir Ibn Katheer (4/171) and after that.

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### THE ISSUE OF TAB'DEE

As for the matter of *Tab'dee* (i.e., Declaring a Muslim to be an innovator), then the word *Tab'dee* is taken from the word *Bida'h*, and the word *Bida'h* in the Arabic language means, whatever has been produced/created without any previous example/model; and pertaining to it is His statement ﷻ,

﴿بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ﴾

"He is the Originator of the heavens and the Earth." [Al-An'aam 6:101]

That is He is the creator of these two matters (i.e., The heavens & the earth) without any previous parable since Allah had originated the heavens and earth from nothing.

As for the word *Bida'h* in the religion, then it means whatever has been introduced into the religion of Islam without any proof from the Book of Allah or the *Sunnah* of His Messenger (ﷺ); because *Ibaadaat* (i.e., Modes of worship) is *Tawqifiyyah* meaning nothing is done pertaining to it (i.e., Worship) except

with proof, and *Ibaadaat* does not have room for approvals or opinions, whatever has a proof from the book of Allah and/or the *Sunnah* of the Messenger of Allah (ﷺ). Then it is a part of Islam, and it is *Ibaadah*, and whatever has not been established upon evidence then it is *Bida'h* (i.e., Innovation).

The Messenger (ﷺ) said,

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

*“Whoever does an action that is not upon our affair of ours (i.e., Islam), then it is rejected.”*<sup>10</sup>

And in another narration,

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ

*“Whoever introduces into this affair of ours, that which is not from it, and then it is rejected.”*<sup>11</sup>

And He (ﷺ) said,

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<sup>10</sup> Reported by al-Bukhari in his *Saheeh* (4/2292); in the book of Hold fast to the Book and the *Sunnah*

<sup>11</sup> Reported by Imam Al-Bukhari in his *Saheeh* (2/819, #2697) in the book of *Sul'h*

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إِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيِ مُحَمَّدٍ  
- صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَشَرَّ الْأُمُورِ مُخْدَعَاتُهَا، وَكُلُّ  
بِدْعَةٍ ضَلَالَةٌ

*“Indeed, the best speech is the book of Allah and the best guidance is the guidance of Muhammad(ﷺ); and the most evil of affairs are the newly invented matters, and every Bida’h is misguidance.”<sup>12</sup>*

And in another wording,

وَكُلُّ ضَلَالَةٍ فِي النَّارِ

*“And every misguidance is in the hellfire.”<sup>13</sup>*

That (i.e. What was already mentioned) is because Allah(ﷻ) has completed the Religion, & it is in no need of supplementation; the Messenger(ﷺ) did not

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<sup>12</sup> Reported by Imam Muslim in his *Saheeh* (2/592, #867; the book of Jumu’ah

<sup>13</sup> Reported by An-Nasaace’ in his *Sunan* (3/188, 189) the book of the ‘Eid *Salât* #1078; from the hadith of Jaabir-May Allah be pleased with him

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pass away until after Allah had completed the  
Religion through him. He(ﷺ) said,

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَّتْ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ  
دِينًا﴾

*"This day, I have perfected your religion for you, completed My  
Favour upon you, and have chosen for you Islâm as your  
religion."* [Al-Ma'idah 5:3]

This was revealed to the Messenger(ﷺ) while he was standing on *Arafât* on *Jumuah* during his farewell sermon; Allah had revealed to him this verse,

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَّتْ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ  
دِينًا﴾

*"This day, I have perfected your religion for you, completed My  
Favour upon you, and have chosen for you Islâm as your  
religion."* [Al-Ma'idah 5:3]

So the Prophet(ﷺ) lived after that for eighty-one days and then he died(ﷺ); He did not pass away(ﷺ) until after Allah completed the religion through him.

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So whoever brings an act of *Ibaadah* that does not have any evidence for it from the book of Allah and/or the *Sunnah* of the Messenger of Allah (ﷺ); then yes it is a rejected *Bida'h* (i.e., Innovation) upon the doer no matter how much he to it was upon *Ibaadah* and *Zuhd* (i.e., Abstaining from worldly matters).

Whoever comes to us with something and says,

*“This is good; this is Ibaadah, and this is Dhikr (i.e., Remembering Allah)”.*

It is rejected. It should be analyzed to see whether there is any evidence for it; then just as you wish he does not have any evidence, we abandon his statement even if he is from of the people of *Zuhd* or knowledge; we do not look to the individual; rather we only look to the evidences he has from the book of Allah and the *Sunnah* of His Messenger (ﷺ).

It is not conceivable that you hold a person of being an innovator except if he comes with something pertaining to the Religion of Islam that there is not a single evidence for it from the Book of Allah nor the *Sunnah* of His Messenger (ﷺ), and you should not

deem the people of being innovators if he comes with something that you are unaware of or you do not have knowledge of it. You do not know all of the religion; you do not know all of what came from Allah and His Messenger (ﷺ).

It is not permitted to declare the people to be upon innovation unless if they bring something from the religion, which does not exist a single evidence from the book of Allah and/or the authentic *Sunnah* of His Messenger (ﷺ).

Therefore, it is a must for you to ascertain the facts; do not declare people innovators except after it is been verified with you that this, which they have come with, does not have a confirmation from the book of Allah and/or the *Sunnah* of His Messenger (ﷺ) or the scholars have ruled that it is an innovation. So you should say,

*"The scholars have said that this is an innovation."*

As for if you declaring that without proof & ascertaining the facts, without investigation, and without returning to the speech of the people of knowledge; then this is the greatest mistake. This will cause division (separation) among the Muslims, and will produce enmity between the Muslims and will

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cause much harm; and will cause evil thoughts  
between the people; some of them with others.

Therefore, do not declare anyone to be an innovator  
without any proof from the book of Allah, the  
*Sunnah* of Allah's Messenger(ﷺ), or the consensus of  
the Muslims, that this matter is an innovation.

Thus, by that time, you should discuss with this  
person and explain to him, it may be he did this out  
of ignorance. It may be he followed someone's  
opinion blindly, and he thought it was the truth. It  
may be he has an excuse. You should explain it to  
him.

So if, he persists after the clarification; then yes you  
should rule that he is an innovator; because he had  
persisted upon something that is not from the  
religion. So he is an innovator. So the matter needs  
verification, and investigation without hastiness.

In recent times, ignorance has increased within the  
people and those who call to religious knowledge;  
and the number of reciters has increased while the  
*Fuqahaa* (i.e., Jurists) have become small in numbers  
just as the Messenger has informed of.<sup>14</sup>

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<sup>14</sup> Look in the *Muwata* of Imam Malik, may Allah have mercy upon him,  
(1/173 #88) from the speech of Ibn Masood-May Allah be pleased with  
him



So it is obligatory upon the Muslims to confirm this matter, and not be hasty in the rulings concerning the religion; as well as in matters of *Taksfeer*, *Tab'dee*, and so forth in order that the legislative decision is established with them from the book of Allah and/or the *Sunnah* of His Messenger (ﷺ) or by the consensus of the people of knowledge. So this is a serious matter, and it is not lawful for other than the scholars to speak about it.

This is what I wanted to say in this gathering. I ask Allah that he gives us as well as you all *Fiqh* in His religion and that he teaches us that which will benefit us; and that He causes us to benefit by that which we have learned.

I ask Allah that He shows us the truth as it is and that He provides us with the means to follow it and that He shows us the falsehood as it is and that He provides us the way to avoid it. May Allah send peace and blessing upon our Prophet Muhammad, upon his family, & all his companions.



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### THOSE WHO PERFORM ACTS OF TAFJEER (BOMBINGS) ARE REVOLTING AGAINST THE RULINGS OF ISLAM

All praise belongs to Allah alone and may the prayers and peace be upon our Prophet Muhammad, upon his family and his companions. As to proceed,

There is no doubt that the availability of safety (i.e., Security) is a urgent necessity. Humanity is in greater need of it more so than their need for food and drink.

For that reason, Ibrahim (عليه السلام) had placed it (i.e., Safety) ahead of the mentioning of provisions in his *Du'a* (i.e., Supplication) so he said,

﴿فَاَجْعَلْ اَفْعِدَةً مِّنَ النَّارِ تَهْوِيْ اِلَيْهِمْ وَاَرْزُقْهُمْ مِّنَ الشَّجَرِ لَعَلَّهُمْ  
يَشْكُرُوْنَ﴾

*“So fill some hearts among men with love towards them, and  
(O Allâh) provide them with fruits so that they may give  
thanks.” [Ibrahim 14:37]*

Because people can not enjoy food and drink in the presence of fear, because of fear, the roads are cut off from the provisions are carried away from one land to the other. For that reason, Allah has made the consequence for committing highway robbery the most severe of punishments. He (ﷺ) said,

﴿ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ، وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴾

*"The recompense of those who wage war against Allāh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter." [Al-Ma'idah 5:33]*

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Islam has come to protect five necessities, and they are:

- ❖ Religion
- ❖ Individual
- ❖ Intelligence
- ❖ Dignity
- ❖ And property

Allah has made for the one who violates and defies these necessities severe legal punishments. It is the same whether these necessities are for the Muslim; or for those who have made a covenant with the Muslims.

Therefore, the disbeliever, who has made a covenant with the Muslims, has a right over the Muslim, and he has a duty/obligation upon him regarding the Muslims.

The Prophet(ﷺ) said,

مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرُوحْ رَائِحَةَ الْجَنَّةِ

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*"Whoever kills him, whom has a covenant with the Muslims,  
will not smell the fragrance of Jannah (i.e., Paradise)."*<sup>15</sup>

And He (ﷺ) said,

﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ اتَّقِ اللَّهَ  
مَأْمَنَةً دَلِكُ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ﴾ (٦)

*"And if anyone of the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) seek your protection then grant him protection, so that he may hear the Word of Allāh (the Qur'ān), and then escort him to where he can be secure, that is because they are men who know not."*

[At-Taw'bah 9:6]

When the Muslims fear those who have a covenant will breach the contract; then it is not permitted to fight against them until the Muslims are notified of the termination of the treaty, which is between them; and they should not take them by surprise in fighting without a notification.

He (ﷺ) said,

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<sup>15</sup> Reported by Imam Al-Bukhari in His *Saheeh*; in the book of *Al-Jizyah* and *Al-Muwaada'ah* (page 527, #3177)

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﴿ وَإِمَّا تَخَافُ مِنْ قَوْمٍ خِيَانَةً فَأَنْزِلْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ  
الْمُفَايِسِينَ ﴾

*"If you (O Muhammadﷺ) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allāh likes not the treacherous." [Al-An'fal 8:58]*

Those who enter underneath the covenant of the Muslims among the disbelievers are of three types:

- ❖ He who seeks refuge; and he is the one who enters the lands of the Muslims for protection from them for the purpose of fulfilling an important matter. Afterwards, he returns to his land after the completion of it.
- ❖ The one who has a contract with the Muslims. It is he who enters under a peace treaty between the Muslims and the disbelievers. This person is safeguarded until the conclusion of the treaty, which is between the two groups; and it is not lawful for anyone to act unjustly towards him. Likewise, it is not

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lawful for him to act unjustly towards anyone  
of the Muslims.

- ❖ He is the one, who pays the *Jizyah* to the Muslims and enters under their rule; Islam guarantees protection of their blood, property and their honor. & whoever acts unjustly towards them; then he has certainly acted disloyally to Islam and he deserves a deterring punishment. Justice is obligatory with the Muslims as well as with the Disbelievers; even if there had not been those who have a covenant or those seeking protection or *Ahlul Dhimma* (the free non-Muslim subjects living in the Muslim countries who, in return for paying capital tax, they enjoy security and safety). He (ﷺ) says,

﴿وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا

﴿

*“And let not the hatred of some people in (once) stopping you from AlMasjidalHarâm (at Makkah) leads you to transgression (and hostility on your part).” [Al-Ma’idah 5:2]*

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Moreover, He (ﷺ) said,

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا اَعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى﴾

*“O you who believe! Stand out firmly for Allāh and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety.”* [Al-Ma’idah 5:8]

Those who engage in hostile action against the security of others; it is either that they are *Khawarij* or highway robbers, or they are oppressors. Everyone from these three categories will come under severe enforcement, which will put an end to his transgression, and his evil is restrained from the Muslims, those seeking protection, as well as those under a covenant and *Ahlul Dhimmah*.

Therefore, these individuals, who perform acts of *Tafjeer* in any place, annihilating people, who are under the Muslims’ protection; and destroying the honored properties that belong to the Muslims or those who have an agreement with the Muslims. Then they cause the women to become widows; they cause the children to become orphans. They are those, whom Allah has said regarding them,



﴿ وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي  
قَلْبِهِ - وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾ وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا  
وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ  
أَخَذَهُ الْعِزَّةُ بِأَلْسِنَةٍ فَحَسْبُهُ ۗ جَهَنَّمَ وَلَيْسَ الْمِهَادُ ﴿٢٠٦﴾ ﴾

*“And of mankind there is he whose speech may please you (O Muhammad), in this worldly life, and he calls Allâh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents. When he turns away (from you "O Muhammad"), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allâh likes not mischief, and when it is said to him, "Fear Allâh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!” [Al-Baqarah 2:204-206]*

What is astonishing is that these transgressors, who revolt against the regulations of Islam call these actions of theirs *Jihad* in the path of Allah!

This is from the most tremendous of lies against Allah. Indeed Allah has made this an immorality, and He did not make this *Jihad*; however, we are not astonished and in awe while we had known that those who had come before from the *Khawarij* had

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declared the Companions to be disbelievers. They killed Uthmaan and 'Aliؓ, and the two of them were among the rightly guided successors; and are among the ten men, who were given glad tides of Paradise. They, the *Khawarij*, killed the two of them, and they called it *Jihad* in the path of Allah!!

Indeed, it is only *Jihad* in the path of *Shaytaan*. Heﷺ said,

﴿الَّذِينَ آمَنُوا يُعْتَلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُعْتَلُونَ فِي سَبِيلِ الطَّاغُوتِ﴾



*"Those who believe fight in the Cause of Allāh, and those who disbelieve, fight in the cause of Tāghūt (Satan, etc.)."*

[An-Nisaa 4:76]

If these individuals were not disbelievers, then indeed disbelief is feared for them; and they are fighting in the path of *Tāghūt*.

Islam is not burdened or charged with this action of theirs. Just as the enemies of Islam from the *Kuffar* (i.e., Disbelievers, the hypocrites) say,

*"Indeed the religion of Islam is a religion of terrorism."*

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They advance the actions of these criminals as an argument; thus verily their actions are not from Islam; No form of Islam or any religion does not establish it. It is certainly only a *Kharijite* thought. Indeed, the Prophet (ﷺ) urged us to kill its followers. He (ﷺ) said,

أَيْنَمَا لَقَيْتُمُوهُمْ فَاقْتُلُوهُمْ

*"Wherever you find them kill them."*<sup>16</sup>

So He (ﷺ) promised a plentiful reward for whoever kills them, and killing them is only for the leader of the Muslims, just as the Companions had fought against them by the command of the leader of the Believers, 'Ali Ibn Abi Talib—may Allah be pleased with him.

Some of the hypocrites or ignorant people/individuals have alleged that the schools of the Muslims teach them this ideology, & that the methodologies of teaching include this distorted ideology, and they demand the alteration of the Methodologies of teaching.

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<sup>16</sup> Reported by Imam Al-Bukhari in his *Sabeeh* (3/1628, #5057) in the book of Benefits of the Quran

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We say, indeed the followers of this ideology did not graduate from the schools of the Muslims nor did they take religious knowledge from the scholars of the Muslims; because they make it impermissible to study in the schools, institutes, and universities; and they despise the scholars of the Muslims; they declare them, the scholars, to be ignorant; & they describe them to be workers of the rulers.

They learn with the followers of (this) distorted ideology, and among the youth are the foolish-minded individuals; just as their predecessors had declared the scholars of the Companions of being ignorant and had declared them to be disbelievers.

That, which is hoped from today, is that the fathers and mothers pay attention to their children. They should not leave their children with the followers of destructive ideologies. They will lead them to strayed ideologies and distorted methodologies.

They should not leave them to notorious gatherings in unknown destinations. The resting places, which are the breeding grounds for the followers of misguidance, deception, and the snares of the rapacious wolves. They should not leave their children to travel outside of the *Mam'laka* (i.e., The kingdom of Saudi Arabia) while they are young in age.

It is an obligation upon the scholars to establish sound guidance, teaching the true *'Aqeedah* (i.e., Creed) in the schools, the *Masajid*; and through means of communication; to the point that they do not miss an opportunity for the people of misguidance, those who go out in the darkness and with the heedlessness of the reformers.

May Allah grant us all success for beneficial knowledge and righteous actions, and peace and blessings be upon our Prophet Muhammad, his family and companions.



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QUESTIONS

**Question #1:** The questioner says *As Salaamu 'Alaikum wa Rahmatullahi wa Baarakatuh*, O' Noble Shaykh we hear that your eminence does not describe in detail the statement of the Most High,

﴿ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴾

*“And whosoever does not judge by what Allāh has revealed, such are the Kāfirūn (i.e., Disbelievers).” [Al-Ma’idah 5:44]*

We hope for counsel (i.e., Advice). May Allah reward you with good.

**Answer:** It is required when you hear speech from me or other than me that you do not take this speech until you examine the individual’s speech— from his books, or you hear it from his tapes—as for just conveyance and rumors from people then do not accept it from me or other than me. It is necessary to confirm from the book of its author, or from a tape, which his speech was recorded or that you asked him verbally. Then he will answer you about that; as for reliance upon rumors, then

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certainly many people today; they become accustomed and believe lies. They began to say about people that which they have not said in order to support what they are upon. Allah (ﷻ) said,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكَ فَاسِقٌ مِّنْ بَنِيكَ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِمُؤْمَلِكُمْ  
فَتُصِحَّحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾﴾

*“O you who believe! If a rebellious, evil person comes to you with news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done.” [Al-Hujuraat 49:6]*

And the Prophet (ﷺ) said,

كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ

*“Sufficient is a sin for the person that he narrates all of that which he hears.”<sup>17</sup>*

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<sup>17</sup> Reported by Imam Muslim in his *Saheeh* (1/10 #5) in the introduction; the chapter of prohibition from speaking of everything of what he hears—hadith of Abi Hurairah with the wording: “**sufficient is a lie for the person...**”

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So not all of that which you have heard is true; do not attribute it to anyone until you confirm and ascertain the facts just as Allah ﷻ said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِمَجهَلَةٍ  
فَنُصِّحُوا عَلَىٰ مَا فَعَلْتُمْ تَتَدَمَّرُونَ﴾

*“O you who believe! If a rebellious, evil person comes to you with news, verify it, lest you harm people in ignorance, and then you become regretful to what you have done.” [Al-Hujuraat 49:6]*

And I did not say,

*“Indeed ruling by other than what Allah had revealed is a major act of Disbelief that removes a Muslim from the religion unrestrictedly.”*

I have made it distinctive and clear with what the scholars have made clear on this issue from what is well-known in the books of *Tafsir* and the books of *'Aqeedah*. It is not an insignificant issue. Indeed it is a comprehensive issue in the books of the people of knowledge in *Tafsir*, and more than likely it is in *Tafsir Ibn Katheer* as well as in the books of *'Aqeedah*



and more than likely it is in the explanation of *At-Tahaawiyah* & other than it.

**Question #2:** Eminent Shaykh, We want to quench our thirst regarding the issue of *Takfir*, which the scholars debate about. The question is does every statement or action deem necessary to *Takfir* and at liberty hold him to be an apostate, or is details required with the meaning that the judge who prescribes man made laws and he opposes, by way of that, Allah and His Messenger (ﷺ); should we consider him to be an apostate merely because of his action or is it for us that he asked him and If he answers that he is busy, and he is not able to carry out the *Shari'ah* (i.e., Islamic Legislation).

So do we say that he is a Muslim, in him is disbelief, sinfulness, and oppression; or do we proclaim him of being an apostate and expel him from the religion?

**Answer:** I have directed and pointed the reference you to in the *Tafsir* of *Ibn Kather*, or *Ibn Jareer*, or in the explanation of *At-Tahaawiyah* of *Ibn Abi Ali Al-Iraqi*; and the praise belongs to Allah.

**Question #3:** What is the difference between having love for the *Mushrikeen* and support for them, does it takes a Muslim out of Islam or not?

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**Answer:** Friendship is affection (i.e. Love) in the heart and as for support, then it is aiding or supporting. It is that he helps the *Mushrikeen*; against the Muslims.

**Question #4:** What is the opinion of the one who declares this land (i.e., Saudi Arabia) to be a land of disbelievers and accuses its scholars of hypocrisy, your Eminence concerning?

**Answer:** This is from those who declare the Muslims of being apostates; rather they declare the best of the Muslims to be apostates, the scholars.

So these individuals are from the *Khawarij*, yet it is an obligation upon them to repent to Allah, to return to what is correct; and abandon this tremendous sin.

**Question #5:** Certainly speech has increase from some about a serious issue; no one knows the details of it except the firmly grounded scholars in knowledge. Certainly, it is *Takfeer* of the individual. Therefore, can you all allude to that? May Allah give you success.

**Answer:** Whoever does an act of *Kufr* (i.e. Major disbelief) or uttered a statement of disbelief while he

is not being forced; rather, he uttered it willingly then indeed he has been declared one, who has committed a major act of disbelief; because he without being coerced, pronounced a statement of disbelief, or did an action of disbelief. So major disbelief as been charged against him, and he is appealed to make *Taw'bah* (i.e., Repentance).

**Question #6:** In relation to some of the Muslim countries; that allows many bars, evil actions, and fornication. Is that to be counted as one the open acts of disbelief, which, it is permissible to revolt against them?

**Answer:** There is a difference between the one, who believes, what Allah has made *Haraam* is lawful and between the one, who does what Allah has made unlawful while not deeming it permissible.

Like the one, who drinks intoxicants while he believes that it is not permissible or the one who consumes *Riba'* while he believes that it is not permissible. This person is not the one, who committed an act of disbelief that takes him out of Islam. He is a *Faasiq* (i.e. Open sinner) who is deficient in *Eemaan*. If a legal punishment is due to him, then the punishment is due to him for stealing, or for drinking; however, he is not declared a heretic, because he did not deem this matter to be permissible.

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As for the one, who deemed permissible these things; then indeed, he is a disbeliever. Because whoever deemed something to be permissible while its impermissibility is agreed upon them, indeed He is a disbeliever, even if he did not do it so what is the case if he did.

**Question #7:** What is your view of, your eminence, regarding that a *Salât* behind the *Imam* of a *masjid*, who declares the Muslim rulers of this country of being apostates; so is it permissible to make *Salât* behind?

**Answer:** If what you are saying is correct, and it was established upon him that he declares the leaders of these lands of being disbelievers; then he should not be prayed behind, and the praise belongs to Allah the students of knowledge are abundant; the affairs of the *Masajid* are prepared to replace him; however, the matter is to confirm what you are saying. As for being a mere rumor then there is no ruling that should be established in connection to it.

